



Thomaston, Ga.  
BIOGRAPHICAL SKETCH  
AND  
SERMON,  
OF  
6  
ELDER JACOB KING,

OF  
UPSON COUNTY, GEORGIA:

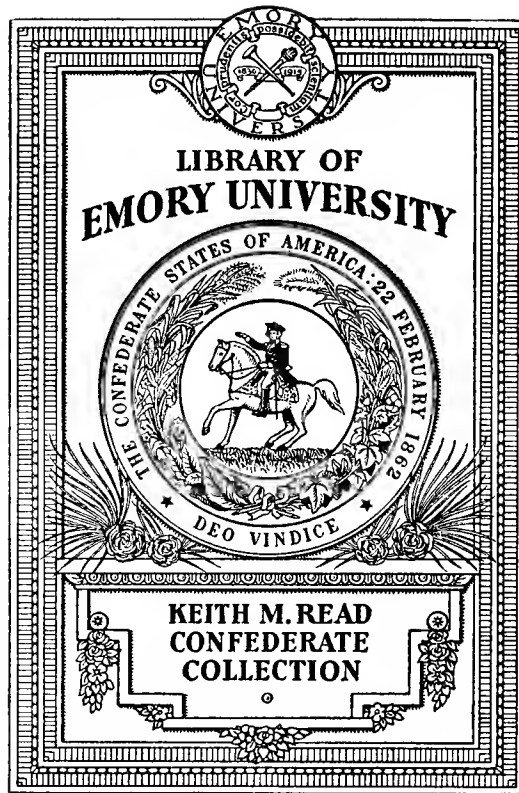
TOGETHER WITH A  
FUNERAL SERMON

BY  
ELDER B F THARP,

OF  
PERRY, GEORGIA.

---

MACON, GA.:  
BURKE, BOYKIN & COMPANY  
1864.



BIOGRAPHICAL SKETCH  
AND  
SERMON,  
OF  
ELDER JACOB KING,  
OF  
UPSON COUNTY, GEORGIA:  
TOGETHER WITH A  
FUNERAL SERMON  
BY  
ELDER B. F. THARP,  
OF  
PERRY, GEORGIA.

---

MACON, GA.:  
BURKE, BOYKIN & COMPANY.  
1864.



## PREFACE.

---

A great man in Israel has fallen. The value of his ministerial life will be known only in Heaven. A desire to perpetuate the memory of his many virtues, and to pay some humble tribute to the worth of an eminently pious, and useful Minister of the Gospel of Christ, has prompted the publication of this little work.

It is regretted by his friends that his modesty never permitted him to publish a specimen of his ability as a pulpit orator. The short sermon contained in the following pages cannot do him justice. It was delivered under circumstances very unfavorable, both to the speaker and to the reporter; and yet, it will afford the reader some idea of his peculiar style as a popular speaker.

The publisher never knew him to fail securing the attention of his audience; and he seldom failed to accomplish his object with his congregation. His close observation, quick and accurate perception, and thorough acquaintance with human nature, enabled him to control the public mind at will.

The publisher intended to append a few anecdotes connected with the life of Mr. KING, but he is not prepared at present to do so.

This little pamphlet is respectfully dedicated to the surviving companion, kindred and friends, of the deceased.

WM. C. WILKES.

FORSYTH, GA., SEPT. 27, 1864.



# Biography of Elder Jacob King.

BY REV. B. F. THARP.

DIED at his residence in Upson County, Ga., on the 9th of August, 1862, REV. JACOB KING. He was born 6th September, 1796, was hopefully converted to the knowledge of the truth, June, 1820, and was baptized by JOHN M. GRAY, into the Newhope Church, Jones County, Ga., on the first Lord's Day in July thereafter. He was married to MATILDA WILSON, 8th January, 1817.

Soon after his conversion, he was impressed with a desire to preach the Gospel, but a sense of his own unworthiness prevented him till, in 1825, Providence cast his lot on Flint River, in Upson County. He was led to make the attempt in the name of his Master, because of the destitution around him. The country was then in its frontier state, and very destitute of the preached Gospel. His first sermon was from the 11th chapter of John: "He that believeth, though he were dead, yet shall he live; and he that liveth and believeth shall never die."

In the year 1826, the Bethlehem Church having been deprived by death of the services of her excellent Pastor, Thos. Leverett, unanimously called for the ordination of Mr. KING. Accordingly he was set apart to the full work of the Ministry, by a Presbytery composed of John Hamrick and Henry Hooten. Mr. KING was then exactly thirty years of age, his ordination having been held on his birthday. In the following October, he took the care of the Bethlehem and Fellowship Churches, upon which a great revival of religion began and many converts were added.

From that date till the close of his useful life, he was one of the most laborious of Ministers. He generally preached to four Churches, often supplied others in the week, and was always active in preaching the Gospel to destitute neighborhoods, thus introducing it into "the regions beyond."

He was a strong and fearless advocate of the Temperance Reformation. In that frontier country intemperance prevailed to an alarming extent. Thoroughly convinced of its evil and dangerous tendency, he entered the lists against it, and was unsparing also to those Church members who fell victims to the sin. His genius and fertile imagination never left him without the means of enforcing his views with success and power. One of the best temperance lecturers in this State, who often met Mr. KING, said that he never met any man who could present the cause of temperance with more attractions.

In the unfortunate division of the Baptist family upon the subject of Missions, he espoused the side of benevolence, and urged its claims to the day of his death. He was surrounded by a strong anti-influence, and yet he maintained his cause with such a versatility of talent and such power, as to cause it steadily to prevail. His neighbors and friends were strong advocates for Anti-ism, and they arrayed considerable talent, wealth, and personal influence against the cause which he advocated; but amid all these influences, by the force of proper argumentation and a proper life, he gained converts to his cause. When the division took place, one of them said to him, "We shall see who are in the right, by the blessing of God which shall follow the right." He readily accepted the test, and often pointed to the abundant blessing of God upon the labors of missionaries, to prove to them at least that ours was the right cause. He thought for himself upon all subjects. No man was farther from accepting any opinion upon the "say so" of another. And this originality of thinking early led him to prefer the plan of Missions adopted by the Rehoboth Association. He saw in Conventions a power which could be easily abused, and did not favor them nor often attend them. He believed the Churches were the only *organization* necessary to the world's evangelization. He was willing to unite Churches in this work for the sake of the strength which the union imparted—but farther than that he was not willing to go. Hence he was the earnest advocate of the first motion made in the Association to send out and support a Missionary to the Africans; and when, after years of trial, it was found that *two* directors to the same work did not advance, but rather hindered it, he was equally earnest in advocating a separation from the

Boards. No cause was dearer to him than the cause of missions, and to the world's salvation he gave the whole of his converted life.

His talents were of the first order. If one word were required to express the character of his mind, that word would be *genius*. He thought, spake, acted, just like no other man. He did not enjoy the advantages of a collegiate education. In fact, like most men of his age and locality, he enjoyed few literary advantages in early life; yet he spake with great propriety, had fine command of appropriate language, and was an excellent scribe. He had a fine sense of what was fitting and proper in any situation or position, and was scarcely ever known to violate the rules of propriety. He had a most fertile and inexhaustible imagination, and descriptive powers which were inimitable. He also possessed the rare faculty of weaving anecdotes into his sermons and speeches, which gave him great power over his audience, whether he designed to gain the attention or fix the heart. To all those rare powers he added an iron will. No man can be great without this, and this he possessed in no ordinary degree. When he resolved to do a thing, nothing but impossibilities could prevent it.

His theology was just what such a man would be supposed to believe and teach. He held to the universal and total depravity of human nature; to man's utter incapacity to recover himself; to the efficacy of the Spirit's work; and to the sufficiency of the Atonement of Christ. He held to universal and unlimited invitations of mercy as consistent with limitation in the application of the Atonement. When listening to his discourses on the power of the Cross, the hearer would be convinced no man ever loved the Saviour better. It would have appeared, in hearing him in his happier moments, that if Paul had risen from the dead he would have found nothing to condemn. His sermons were generally short, and he left his hearers wishing that he had said more. They were, however, formed after no model; it was impossible for such a mind to be trammelled by rules. Perhaps all of his sermons would have been liable to criticism, judged after the method of the schools; but none of the masters could have brought up an audience to any given point with more order and certainty than could he. When he was to preach set discourses, no one could guess what kind of text he

would select—much less how he would handle it. He was eminently a great preacher—if by great preacher be meant one who vindicates the whole truth, converts souls, and ably recommends Jesus Christ, the only Saviour of sinners. Few men in the same time have preached more sermons, or baptized more converts; and his converts generally wore well. He had a clear insight into the character of men, and could come as near as any living man in detecting and unmasking the hypocrite. Indeed, he was the last man whom the hypocrite, who knew him, would attempt to deceive. He preached to the same people from the beginning to the close of his ministry—a proof that he possessed both talent and piety: for if he had not possessed talents he would have worn out, and if he had not possessed piety his sins would have exposed him. He possessed a ready wit and great power at repartee. His friends remember a certain occasion when, having heard a sermon from a Universalist preacher, he demolished all the preacher had said in one single, short, pithy sentence.

As a presiding officer, he was prompt, punctual, well-informed and impartial. During the whole time that the Rehoboth Association has had existence, the writer does not know of a single absence on his part from the meetings, nor does he believe that at any time a vote was ever cast for any other person as presiding officer. His own genius and imagination supplied him ample means of directing the affairs of the Association, and restoring brotherly feeling where it was about to be lost. What these lacked was furnished by that remarkable run of good sense which was his peculiar characteristic. He had an uncommon share of “common sense,”—so very *uncommon* that it ever makes *distinguished* philosophers, statesmen, warriors or divines. Such was the share of this which nature afforded him, that he could have succeeded in any of the learned professions or any department of business.

He had great affection for, and care of young ministers. He often thanked God for them. He was ever willing to advise them, and felt it his duty to correct their faults. This he did in such kind and gentle manner as ever afterwards endeared him to them. He always sought to aid the indigent in procuring a proper education, and scarcely ever closed an Association without a special address to them.

But there were two positions in which he shone forth pre-eminently the man and the Christian—as master and husband. He treated his servants like children; he loved them tenderly and took great care of their morals. Once he thought of removing to a distant country, and was very particular to inquire after the morals of the negroes there, fearing they might corrupt his own. Some years since, several of them died, and he watched and prayed with them to the last, and had unspeakable satisfaction in the hope of heaven they expressed.

As a husband, he was a perfect model. No affection for any earthly object could induce him to neglect his ministerial duties; but when these were over, he would often ride almost the whole night to visit a wife who might be afflicted, and to see how all did at home. Then he would return to the same work on the morrow. He had no children of his own, but loved them ardently, and was an excellent companion for them. His little niece whom he was educating, and who was a member of his family, was the object of his unceasing solicitude and care.

He never possessed a very strong physical constitution. When he first entered the ministry he was so feeble that he had to leave the flock in summer. But he lived to good old age. Inflammation of the lungs, brought on by excessive labor and cold, terminated his existence after several weeks of suffering. He could converse but little. He said from the beginning that he would die; that he had never done any work to merit anything of the Lord, but that all he hoped for must come through the Lord Jesus Christ. He asked his deacons to pray that he might be fully resigned to the will of God. He retained his senses to the last; and just before he breathed his last, called his servants to him, shook each by the hand, and said, "Farewell," told them to bring his little niece to him, when he long and affectionately embraced her; bade adieu to all around, composed himself for a moment, and then gently "fell asleep in Jesus." Thus died this eminent servant of the Lord, who "rests from his labors, and his works do follow him." We mourn him—we shall never look upon his like again.

# A Sermon

BY REV. JACOB KING,

*Preached on Monday, 23d of September, 1861, at the Session of Flint River Association, held at Shiloh, Monroe County, Georgia.*

---

[REPORTED.]

---

TEXT:—"Phil. ii : 1. Finally brethren pray for us," &c.

I would be glad, my friends, if I could, by any means, arrest your feelings, and direct your attention a little this way. If you will at the start listen just one moment until I tell you one thing, one little thing—when you have heard it, you may go away and do as you please, just as you always do.

Once in the course of my life, a long time ago—(they say you know that I am old foggy) it was my privilege and my happiness to be sent up to an Association away up yonder above the Rock Mountain. I was put up to preach under rather unfavorable circumstances, such as they are now. The people, I may as well tell you, thought I was rather a bad chance, and I could not get them to turn their faces towards me, or to pay attention to me, and as the wind was blowing right in my face, it was a hard struggle for me to go on. At last I said to them, if you just will listen to me a little, my friends, I will tell you an anecdote. Once there was a little boy, a beggar boy, who after rambling about the streets of a village in search of something to eat, for he was hungry, at last came up to a good lady's house, and seeing her, commenced, "Now," says he, "if, Madam, you will just give me some bread and put a little butter on it, I will tell you something that will do you good all the days of your life." At first the lady said, "Begone boy! I have no business with you; begone." But still the beggar boy would not go, but repeated as before, "If you will just give me a piece of bread and put some butter on it, I will tell you

something that will do you good all the days of your life." The lady at last said to herself "perhaps he CAN tell me something that will be to my benefit. Perhaps some one has threatened to burn up my house, or to do me some other serious injury; it will not cost me a great deal. I believe I will give it to him." She went to the cupboard and got a piece of bread and put a little butter on it, and came and gave it to the boy, and then asked him to tell her what he had that was good to tell her. "Well," says the boy, "whenever you go to sew, be sure to tie a knot on the end of your thread, and you will not lose the first stitch." Well, I suppose she learned, if she did not know it before, that if she would tie a knot in the end of the thread, she would not be bothered in taking the first stitch. In this way I got the faces of the people turned towards me, and secured their attention throughout my discourse.

Now, my friends, just hold on a moment, and by the assistance of divine grace, I will tell you something that may do you good all the days of your life. My young friends, it may be in your death struggles that this poor feeble effort I may make for your salvation, will be remembered. It may be the last I may ever make for your soul's salvation. With God's assistance I hope I may be able to say something this evening that may kindle in your hearts and do you good long after I am cold in the grave, and I trust have met my reward in the heavens, arrayed in the spotless purity of Christ's robe of righteousness, and enjoying the rest which remains for the people of God.

I ask you, then, in the name of my master, not on account of anything there is in me, or that I shall be able to say, I ask you this evening to turn your faces Zionward. I speak to you in the name of my master, whom I serve, and for whom I labor and toil.

*Finally, brethren, pray for us that the word of the Lord may have free course and abound, and be glorified with us as it is with you.*

That is the text; that is the portion of God's word from which, with the assistance of heaven, I am going to try to address you this evening. Finally, brethren, pray for us that the word of the Lord may have free course and abound, and be glorified with us as it is with you. In 2d Epistle of Paul to the

Thessalonians, second chapter and first verse, you will find the words which I have read.

It seems now as if this was about to be the end of the matter. Finally, as if the apostle had said I am going to sum up the whole in one conclusion, and perhaps end his letter. Finally, brethren, pray for us. My friends, did you ever think that the greatest men that ever lived or died, had a deep solicitude for the prayers of the children of God? If any people beneath the sun, or if any man beneath the canopy of heaven had been able fully to receive divine strength, and to live without the prayers of God's children, it was the great apostle of the gentiles, and those soldiers of the cross who counted not their own lives dear unto themselves, but lived only for the King of kings and Lord of lords. But they all desired, and no doubt had the prayers of the church of Jesus Christ. All the soldiers of the Cross of Christ have felt the influence and importance of prayer, my brethren. Without it we can do nothing. I say without prayer we can accomplish little in the name of our Lord and Saviour. I understand from the Scriptures that the effectual, fervent prayer of the righteous man availeth much. My friends, however weak the language in which it may be uttered, if we know that a live coal from off the altar burns in the heart, we know that that prayer will reach the throne of the most high, and cause blessings to flow down from the divine presence. Finally then, brethren, pray for us. Prayer, my friends, is that which moves the hand of the Omnipotent, prayer moves the hand of him that holds in his hand the destinies of this world, prayer will move that hand, that Almighty hand that holds the destinies of the universe. Prayer! What is prayer?

Prayer is the simplest form of speech  
That infant lips can try;  
Prayer the sublimest strains that reach  
The majesty on high.

Yes, my dear hearers, perhaps this is as good a time as any for me to tell you that I have felt its efficacy some years ago, I do not know how many, for I hardly know how long I have been trying to preach. I was serving a church where there were some old matrons—mothers in Israel. And here I would say, if I had to depend on any prayers for divine assistance, I

do not know any on which I would sooner hang my destiny than on those old sisters I see before me. We had some old mothers in Israel in the church, and I have no doubt, my friends, that they were imbued with the spirit of my master. I was then a poor stripling, standing up in the pulpit and trying as well as I could, to tell the story of the cross and the glory of my master. These old women were sitting right down there beside the pulpit, and I was trembling and shaking as I tried to preach. At that time I felt the value of prayer as those old mothers in Israel lifted up their hearts to God for his assistance, and some how, I can't tell how, the word seemed to take effect, the church prospered, and many souls were converted, and to-day I have no doubt those old sisters are singing the praises of God around his throne in heaven. Then again I repeat, pray for us, for us who are the heralds of the cross. The apostles of our Lord Jesus Christ called upon all to pray for them, the learned and the unlearned, the ignorant and the intelligent, all ranks and conditions of life. We want the same interest in your prayers, for God hears when the weakest saint is on his knees, and Satan trembles, as the poet says.

The apostle says, pray for us. One thing I will remark here. Oftentimes I have heard the brethren pray, and I have no doubt that the sisters pray too, and I have heard them mention in their prayers the ministers of Jesus Christ, and pray that God would give them grace and strength for every time of need, enabling them to combat successfully with the trials and temptations to which they are exposed, and to be instrumental in the salvation of many souls, and I have often thought if they only knew of the severity of our trials, and the need we feel of God's grace to enable us to preach the word successfully, they would never cease to pray for us. No one but the minister himself, can tell how refreshing it is to his soul, or how necessary it is for the success of his work, that he have the prayers of his brethren and sisters. Pray then for the ministers of Jesus Christ, that the Lord would give them strength and zeal in the cause of their master, and love, undying love, for the souls of sinners.

There is one thing further that I would remind you of. We sometimes hear of the destitution of ministers. Did you know, my brethren, that the way to have an increase of ministers, was to pray for them? That is the way we are taught in the scrip-

tures that the number of Christ's ministers is increased. "Pray ye, therefore," says our Lord Jesus Christ, "to the Lord of the harvest that he would send forth laborers into his harvest." You will get the ministers by prayer, and then you must pray the Lord to give you the spirit to feed and sustain them. As for my part, I will not have long to eat any man's bread, and I have thought that even if my brethren should now suffer me to perish, they would not cheat me out of many days. I am not, therefore, speaking for myself, but for others who are to follow me. Brethren, sustain these ministers, for they labor for your souls as those that must give account, and it is your duty to minister to them in temporal things, to sustain them by your contributions, that they may be free to devote themselves wholly to the work of the Lord.

*Pray that the word of the Lord may have free course.* Something like this, it strikes my mind, is the meaning of the apostle. He likens it to the clearing out the channel of a river or creek in order that the water may run smoothly on. You remove all the obstructions, of roots and chunks, and rocks and other obstacles, and the water has a free course. Just so you must pray that all obstructions may be removed out of the way of the spread of God's word. Pray therefore that this word may have free course to spread everywhere—East and West, North and South—that the word of the Lord may flow onward and onward, from sea to sea, and from the river to the end of the earth. Nothing short of that will do. You can't stop praying until this success is attained. Christ gave us the commission, "Go ye therefore into all nations and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Over the whole world, you see, and to every creature that lives and is rational, the gospel must be preached. If you know of any place or any person this does not include, when I get through you may tell me. But, my friends, there is no such place—there is no human creature that is not included, and that does not need the gospel. Pray then that the word of the Lord may have free course to go everywhere, and that it may ever extend onward and onward.

And to what characters, my brethren, is the word of the Lord to go? To those that are dead in trespasses and in sins; to those that are ruined and undone, (you know what I mean,) for

you have felt what it was to be in that condition. I can remember about forty years ago I felt myself to be in that condition, a poor ungodly sinner, a wicked sinner; and I can remember the feelings of my heart when God's word gained entrance into my soul. I may forget many things, I have forgotten many things, but I never shall forget, no, not in my dying struggles, the exercises of my mind on that occasion. You, then, who have felt the joys of redeeming love and pardoning grace, pray that the word of the Lord may have free course and be glorified.

Be glorified. That is, its success is dependent on the Spirit of God. Some one asked me the other day if ever I converted anybody. I told him if ever I did, whoever I converted was not worth a single groat—a single cent. It is the power of God that converts the soul. It is the Spirit's influence, for the apostle says we are not ashamed of the gospel of God, for it is the power of God unto salvation to every one that believeth—every one, Jew or Gentile, bond or free, noble or ignoble—it makes no difference. All that are converted are converted by the same almighty power of God.

Before I close, I will relate one or two incidents in order to show you how much necessity there is for your prayers. I have been a soldier myself, and know what it is to be a soldier and suffer the hardships and privations of camp life. It has not been very long since I saw perhaps the most affecting scene I ever witnessed. It was when the first company of soldiers left Thomaston to go to Pensacola. I thought it almost literally rained tears. As the soldiers proceeded on their way, the band struck up "Home, sweet home." Ah, my friends, those soldiers will think of home, sweet home, very often before they get back again. Don't forget them in your prayers. They have gone to do battle for your rights.

I will tell you another incident. I have a nephew in the army, and he writes me that the chaplain of the regiment to which he belongs, one day gave him a copy of the "Index" to read. He says I thought of you and Aunt Matilda sitting by the fireside reading that same paper, and I could not help thinking of home, my sweet home. Ah, yes, many scenes will come up to call back the memory of our soldiers to their dear homes. Let us pray for them.

Let me relate one more. I received intelligence a few days

ago that one of the soldiers was dead. Young Morgan. I knew him well. He was one of the best boys I ever knew, and above all, I believe he was a christian. I have no doubt he was a christian, and I believe he is now in heaven praising God, and singing the praises of the Lamb. The gospel was glorified in his case. I want to go where I believe Morgan is. It will not be long, my brethren, before the time will come for me to go.

# Funeral Sermon.

---

BY ELDER B. F. THARP.

---

JOHN 11th ch: 25-26.—“*He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth shall never die.*”

Called as I am this morning, to stand in this place, so often occupied by Brother JACOB KING, in proclaiming the Gospel of our Lord, I have chosen this scripture as seeming to me appropriate. And I consider it the more so, because the first he ever used as a text. The occasion which gave rise to the text was very much like this which calls us together. The brother of Mary and Martha, had died. Christ loved that little family, though absent from them, and apparently indifferent to their request to come unto them. When he came the sister said, “Lord if thou hadst been here, my brother had not died.” Christ said, “He shall rise again.” She said, “I know he shall rise again at the Resurrection at the last day.” To those sorrowing sisters it was a sad and afflicting providence—like that which now fills these sorrowing hearts. Before me I see a wife, a brother, a little niece, and kindred according to the flesh, all feeling as did Martha when she said, “I know that he shall rise again at the Resurrection at the last day.” The time of the resurrection is often felt to be too far off, and the effects of it too remote, to afford any present comfort. But it should not be so, my Christian friends. Christ teaches that in himself is the remedy for all the ills of the present state. “I am the resurrection and the life.” And that truth can best afford comfort to the child of God. And it would appear that even Martha was comforted with this truth, before she had the remotest conception of the immediate rising of her brother—and so it should be with you. The resurrection robs death of its terrors, its complicated terrors. Because it is the antidote

of death, Christ introduced it at the grave of Lazarus. He said, thy brother shall rise again, but did not say when he should rise. But it mattered not when, so he should rise, and shout the victory over the grave. He tried the effect of the doctrine upon these sisters to test their faith, and try their patience, for your benefit and mine. And shall not this doctrine properly affect our hearts? The spirit of our departed relative, and brother in Christ, has gone to the reward of the faithful minister—his body has been deposited in the dust; but the day comes when soul and body will reunite, and we shall see him again in the youth and strength of unwasting manhood. This is, and shall be, for a comfort.

The meaning of this text does not lie upon the surface. "He that believeth in me, though he were dead, yet shall he live." That the *body* though dead will live is true of all, whether *believers* or not. "There shall be a resurrection of the just and of the unjust." Christ must then have referred to something more than the resurrection of the body. And yet, he must have implied something relative to it, for that certainly was the subject of thought and discourse, at that time. His double meaning is made more apparent in the next verse, and "whosoever liveth, and believeth in me shall never die." The life here spoken of is present life—whosoever liveth. And the life here spoken of must be spiritual life; for it declares he shall never die—which is not true of physical life. The meaning is this, the person who lives as a believer, or who lives *by believing*, shall never die. Or in other words, faith frees us from all the evil consequences of death. By the change which faith produces, natural death is but the property, the servant of the Christian, to introduce him to the possession of his eternal inheritance. With a proper interpretation, these verses contain a pretty complete system of Theology. Death the first great penalty, connected with the first great sin is brought to our view. The first great wonder in theology is, that God should have allowed sin to enter into his moral system; and the second is, that death should have been affixed as the penalty to sin. Why did God say, "thou shalt die?" Why not affix some other penalty? The full import of the threat could not have been known to Adam. Thou shalt die! What a penalty! Even at this distance of time, and with the experience of all

men to guide us, it is difficult to ascertain its full meaning. It signifies the *separation* of the soul from the body; the *separation* of the soul from the favor of God, and, after the first death, the *separation* of the soul and body from God, and the society of the good. This last constitutes the "second death." In this penalty therefore, is embraced all the evils from the apostacy of our race, to the ages of eternity. To this dread evil, and its remedy, does Christ call the attention of these sorrowing sisters, when he comes to "comfort them concerning their brother."

And yet, he adverts to another subject more pleasant—life. "Though dead he shall live." Life is the opposite of death. If therefore, we can ascertain the meaning of the one, we can also of the other. That dear something we denominate life, is that given of God when he breathed into man and he became "a living soul." It signifies also the "favor of God." When God said in the day thou eatest thereof, thou shalt surely die, the threat was executed in this sense. In that day he lost the favor of God, and separated himself from him. And this life is now secured to each Christian by his conversion to Christ—secured on better principles and held by better titles. And it signifies also the enjoyment of the favor of God in Heaven. He that liveth, and believeth, shall never die. "On such the second death hath no power." What a blessed revelation is here! With what obvious propriety does Christ introduce this subject to these sorrowing sisters!

But our text goes farther, and instructs us as to how this death may be avoided, and this life secured. "He that liveth, and believeth, shall never die;" or, he who lives *by believing* shall never die. To him there is nought but life. Even the death of the body is a necessity only to greater, and eternal good. How different his state from that of the sinner! The one, now dead in trespasses and in sins, will soon be dead in body, and then suffer the pangs of the second death; but the other, "living and believing," shall know none of the evils of death. And the inquiry is both pertinent and important, how can this change be wrought? The text affords the answer. "He that believeth in me, though he were dead, yet shall he live." Here is a proposition advanced by Christ, which I would have you pause and carefully consider. "He that believeth in me," &c. He does not say he that believeth in

God, as the great "cause of causes," shall never die. That is a preparation for the faith deferred, but not itself that faith. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "He must believe that he is." And who does not believe that? God has written his name so deep and clear upon all the work of his hands, and upon all the acts of his Providence, that the unbelieving heathen are without excuse. Belief of his being is necessary, but not sufficient for this faith.

Nor is it enough to believe in his attributes, as nature and Revelation conspire to present them. Many have believed, praised, and almost deified the *mercy* of God, and yet have gone down to the Hell of the Infidel. And many also have professedly approved of the justice of God, who go to the Judgment relying upon their good works, and expecting to balance accounts with him there. Still, the faith we are now considering requires a belief, both in the justice and mercy of God. This it requires, and more than this. Christ says, "he that believeth *in me* though he were dead yet shall he live." Saving faith then is principally concerned about what the Scriptures teach us of Christ. It is mostly embraced in the facts concerning our Lord. That Christ came, preached, suffered, taught, wrought miracles, was condemned unjustly, was crucified, was buried; that he rose again the third day, and that, after forty days appearing to his people, he ascended to Heaven, where, as our great high priest, he ever lives to make intercession for us, are facts which must be received in Christian faith. We must believe also, that he is now "head over all things and the Church; and that in the end of the world, he will come to judge the world in righteousness, rewarding the good with eternal happiness, and punishing the wicked with eternal torments." These facts must be believed just as any other facts. They are to be received, comprehended, and accepted as true, by the mind. But there is also another part to this faith. These doctrines, or facts, are to be believed in the heart. "With the heart man believeth unto righteousness." These facts are to be received in the love of them. "Faith works by love." And this part of faith is both reasonable and necessary, for how can any one believe these facts without shadow of doubt, and not love Christ their author and end? It is impossible; for the

benevolence and beneficence of the Son of God, must ever challenge the admiration of his enemies, and the ardent love of his friends. The person possessing this faith will certainly be saved, for the word declares he "shall never die." And this doctrine quadrates with every other portion of the sacred record. The unequivocal promise is, "Believe in the Lord Jesus Christ, and thou shalt be saved." It does not say, if you believe this a thousand times, or happen to believe it when you die, you shall be. But if once you cast the burden of your hearts, and their best affection on the Son of God, you shall certainly be saved. If once the heart be given to Christ, salvation follows by the divine arrangement.

It might interest us to inquire, why has God affixed salvation to faith, rather than to any other Christian grace. It is distinct from repentance, and hope, and inferior to love. Why then has God chosen to affix salvation to it, rather than to these? We would not inquire into what is not revealed, but would present such reasons as grow out of the nature, and effects of faith; thus affording, in some degree, a reason for the divine conduct. First then, salvation is affixed to faith, because it is an acceptance of all God has said, and a belief of all he has revealed. This is peculiarly honoring to him. To see the force of all this, let us suppose a person loving, repenting, hoping, and all that, and yet *disbelieving* all that God has said, and does say! Could God smile on such person? Could any thing be a higher insult to God, than doubt for a moment what he says, and join in the satanic work of "making him a liar." Among high-minded men, nothing is a greater insult than to brand them with falsehood; and how much more is he guilty of the desert of reprobation who makes this puny effort against the source of all truth.

Again, salvation connects with faith because it requires a perfect renunciation of self. God has determined that he will have the glory of man's salvation; and he has selected this plan of salvation by faith, in opposition to that of works, because it requires him to rely on God alone. There is another plan of salvation by works, which is stated in the Scriptures, to which that of salvation by faith is distinctly opposed. And the Apostle argues to show that it must be wholly of grace, or wholly of works. The two plans do not mix together. The glory of

man's salvation would not redound to God on the system of works, but does most distinctly on that of faith.

Again, salvation is affixed to faith, because it is the act which substitutes Christ for the sinner. Faith reveals the qualities in Christ which exactly adapt him to be its substitute. He has kept the law, both preceptive and penal; has lived in obedience to its demands, and then suffered the whole of its penalty—death. By faith the sinner sees a wonderful adaptation in the humanity and divinity of the Savior, to qualify him to act for others. The Godhead within him guards the divine prerogative; and the humanity of the Savior prepares him to take the law-place of the sinner, and thus become his substitute.

But once more. Salvation is connected with faith because faith affords the best motive to obedience. We walk by faith, not by sight. "The just shall live by faith." As a means of controlling human conduct faith is better than sight. The knowledge which is afforded by the senses is impressive while it lasts, but fails in its effect after repetition. Not so with that made known by faith. The more the mind and heart are employed about the things it reveals, the more impressive they become, and the more real they appear. This may result perhaps from that wise connection God has required in faith of the intellect with the heart. At any rate, it is true that the oftener the heart is employed in contemplating those subjects which are embraced in faith the more vivid and powerful they become. Under its transforming influence, how is Christ endeared to the Christian; how affecting the subject of his passion on the Cross; and how vivid the impression of the last Judgment and the retributions of the eternal world? Hence in the economy of grace it is a wonder-worker. The great and stupendous efforts put forth by man for the moral reformation of the world are in the Scriptures ascribed to faith. These are at least some of the reasons why we may suppose God affixes salvation to faith in distinction from any other christian grace. It is not for anything good in the grace of faith above any other fruit of the Spirit, but because of the connection it holds with revealed truth and the uniformity and power of the motive to obedience which it presents.

Thus, my friends, without pursuing every division of thought presented by the text, you perceive that it embodies a perfect

system of truth. And it affords not only a system in itself, but in the circumstances of its presentation its discussion affords occasion for the employment of all the powers of the mind. Here argumentation is required and logic is at home, and feeling can have ample scope, and imagination find unwasting material. It can soar amid the passions of earth, pointing to the sadness and joy of the heart-stricken and then happy sisters; or it can travel o'er the vast plain of moral degradation and death, or ascend to the domain of the blest, and walk amid those mansions where God shall wipe all tears from our eyes.

It is interesting to trace the workings of a mind unskilled in the things of God, when it is first employed about the doctrines of salvation. This first text chosen by our brother shows the character of his mind. His religious education had been defective, but he had a mind quick to perceive the hinge on which an argument turned, and the foundation on which a system rested. Faith, he at once perceived, was both this hinge and this foundation; and around it his mind delighted to turn, or to rest, for more than a third of a century.

How unlike the selection of texts usually made by beginners in preaching. They usually select such as "Come unto me," &c. Or "Seek the Lord while he may be found." Or "Let the wicked forsake his way," &c. But this young brother selected this, one of great compass, embodying a whole system of theology. This, I repeat it, shows the character of his mind, for I consider the argument just which decides the character of the mind from the subjects about which it is usually employed; and infers the character of the subjects from the known character of the mind. We don't expect to find the mind of the great statesman employed upon the same subjects as that of his slave; and infer the dignity and glory of the doctrine of Atonement, because angels desire "to look into it."

Guided, therefore, by the light of this his first text, I shall maintain through the remainder of this discourse that our deceased brother was no ordinary man, but that in his death the cause of Christ has lost one of its best advocates, and that "a great man has fallen in Israel." I trust that *here*, where he has so often stood and preached, for so long a time, to the same community; and *now*, while I speak in memory of him, I shall be indulged in remarks, which while personal to him, may

be for the edification of us all. By the force of their example the dead still speak. And, were the whole community together this morning, I would commend the example of the deceased brother as far as that of any man. He was almost a perfect model of all that makes the citizen, the gentleman, and the Christian minister.

His body, though never of the most solid structure, served him to the age of sixty-six, and it sustained him in the arduous duties of the christian minister for just thirty years. At the time of his ordination he was so feeble that during the first summer he had to seek for health in the mountains. He returned in winter; but the second summer felt that he should die if he did not seek again the recuperating influence of mountain air and mountain scenery. He accordingly started; but, while thinking upon the destitution of the churches, and country, he was leaving behind him, he suddenly turned round his horse's head and determined to return and die at his post. But he did not die; his health immediately improved and he never again had to desert his people for the want of physical strength. This little incident in his history reminds one of that eminent General and patriot of France, Hoche, who, when he was given the command of the army of Germany and was meditating a second attack on Ireland, suddenly failed in health. He called his physician and said, "Give me a remedy for fatigue, but let it not be rest." So our beloved brother sought a remedy, but said, "Let it not be rest." His body often suffered, but the soul within would urge it on to duty, till he reached with more than ordinary strength a good old age.

Bro. King's mind was of the first order. He could have succeeded in any department of business or of the professions. He had more than an ordinary share of solid sense. This quality in the mind makes one look at men and things as they are, estimate them properly, and judge of them according to their intrinsic value. It enables one to see whether a proposed object is attainable, and to determine the readiest means to its attainment. It prevents the building of air castles and the formation of Utopian schemes. It teaches us to be constantly employed about that which is both profitable and useful. And this rare quality was eminently the possession of our brother King. It

secured him the confidence of his friends and qualified him to give excellent advice by whoever it was sought.

Another characteristic of his mind was its logic. He was naturally a logician. He did not argue logically from the science, nor from the art, of logic. He had not studied the rules of argumentation, nor the principles by which truth may be defended and error detected; but he was above these rules by nature's own gift. He saw at a glance the meaning and force of a proposition, and few were more ready to turn a point upon an opponent. On one occasion, when he had gone to hear a Universalist preacher, when the Rev. gentleman closed, he arose, and taking his hat to depart, in one short, pithy sentence, logically uttered, turned his whole effort into ridicule and contempt. In his sermons and other addresses he always had some object in his view, and to that made every energy and argument bend; nor were his hearers allowed to depart in ignorance of what he wished them to believe and practice.

He had also a fruitful imagination. This power when under the control of right reason, is a gift of great value. It creates nothing; but it modifies, illustrates, adorns and enforces truth. "The will working on the materials of memory" has scope for endless diversity and variety. Like other qualities of the mind which are necessary to constitute one a genius, this is the gift of nature. It cannot be acquired, though it may be improved. It is certainly true that the highest attainments cannot be reached in poetry, painting and oratory, without its aid. It selects its flowers from every parterre and brings its sweetness from every clime. To the orator of the highest order it is indispensable. Pure logic may compel the assent of the mind to the truth of a proposition, but the imagination must come to his aid who would charm, delight and lead an auditory to his chosen conclusion. When this faculty asserted its dominion in the discourses of our departed brother, the effort was so natural and the effects so marked that a painter could have copied. Once he spoke of the flood, and the hearer was made to see the stupendous fabric of the Ark going on to completion for one hundred and twenty years. He made visible the contempt of his neighbors while they ridiculed the folly of a man who would build such a ship on dry land. But, on the appointed day, a visible change appears in

the countenances of the scoffers when the wild animals come up and seek their appointed places in the ark, and God shuts the door. The rain pours in torrents from above, and water-spouts send up their destructive floods from below. Men are seen wild and frantic from fear. They run for the ark, but it is shut. They cling to the sides, but the rising waters sweep them away. They run for their houses, but they are swept away—to the mountains, but they are soon covered; and the last man is dead from the face of the earth. Nothing is seen in the broad face of creation but the wild waste of waters and the little ark in which Noah and his family are saved. The good man says his morning and evening prayers, and you almost hear the sounds of adoring praise ascend from their grateful hearts. In imagination he makes you follow the ark till it rests upon the mountain of Ararat, and almost transforms you into a devout worshipper when Noah descends from the ark and builds his altar to God.

Once he portrayed the interview when Joseph made himself known to his brethren. He translated his audience to the court of Pharaoh, made them to walk amid the Egyptians, behold their wonder at the coming of the strangers, and to weep when they saw Joseph weeping upon the neck of his brethren.

On another occasion he illustrated the condition of the lost sinner by that of a child lost on the frontiers of the Cherokee Nation. His audience traced the footprints of the child across the snows, saw when it gathered its acorns, and sought for the roots of shrubs, when it lay down oftener and still oftener, till at last they see it expiring on the cold ground—but reach it just in time to save life. The speaker related only a fact as he said; but so related it that his hearers felt all the interest of those who first sought for the child; and wept sincere tears of sorrow over the sinner lost in the wilderness of sin.

Imagination portrayed to his mind the condition of the family of Lazarus in such view that no doubt this determined him to select this as a text. No doubt it would have interested one to have heard this beginner portray the love of these dependent sisters. He doubtless led back the mind to the time when these little children stood by the grave of their father and mother. He pointed at the helpless condition of the orphans, and how the eyes of these dependent sisters turned in that hour to their only earthly support—their brother. He made his hearers watch with the sis-

ters the return of their brother from Jerusalem every evening with the wages of a day-laborer; and see how their hearts rejoiced when they had prospect of abundant support. But when they had grown up together in more than ordinary affection, Lazarus suddenly dies. They send in a hurry for Christ. He loved these pious orphans; still he did not come till after Lazarus was dead and had been four days in his grave. He goes to the grave, weeps, prays, and then, in all the dignity of the God-man, calls, "Lazarus, come forth." His hearers hear this voice; they see the rising man, behold the grave-clothes, and, with the rejoicing sisters, wonder, adore and praise.

He possessed, also, wonderful powers of description. He could make visible to others, what he so distinctly saw for himself. These powers united enabled him to invest with great interest any subject as it passed through his mind.

But, in connection with these, he possessed great wit and humor. Before his conversion he was the centre of a gay and dissipated circle of young men. They all looked to him for their fun and pastime, and they never looked in vain, for the fountain flowing from his full soul was inexhaustible. Every meeting was a new one, and every scene of pastime and pleasure invested with new charms. After his conversion this quality of his mind fitted him to become the companion of the young. With these he was a universal favorite. They relished his company not less than the people of God. He had without effort treasured up a large fund of anecdotes from practical life which he detailed to the young with remarkable propriety. He did this in such a way as to make them never forget that he was a christian minister, and they hastening to the bar of God. On those occasions he so acted as to make them love him as a companion and reverence him as a saint. Doubtless this element in his mental composition caused him to wear so long amid the arduous duties of his profession. The bow ever bent loses its elasticity, and the mind ever oppressed with responsible cares ultimately surrenders to their force. But he had a happy faculty of throwing off these cares and allowing the mind to unbend.

Added to all these other powers of the mind he possessed *feeling* in a remarkable degree. This is an essential element to the orator. Eloquence is to "speak from" the feelings of the soul. Feeling is eloquence. Such was the degree of it which our brother possessed that he could evoke it with tremendous effect, and force all

before it like a tornado. He was no neutral man, but thought, spake and acted from his own deep, clear and powerful convictions; and when his feelings were fully aroused would compel almost any one to his conclusions, and force them to his views.

And he had also an iron will. No man can be great without this; and with it no man of ordinary capacity can but accomplish something. Bro. King possessed this more than most men. He was no time-server; but saw things through his own medium, and did that which seemed good to him. When he deliberately formed a purpose to effect an object nothing but impossibilities could prevent. And, my friends, I like that. I like the deep, clear, solemn determination formed in such minds. I like the magnanimity which underlies it. I like that rising above difficulties which it affords. I like that heaven-born confidence which it inspires. Such men, under the influence of the Divine Spirit, are allied to God and akin to the angels. I like to read of the power of will as it is seen in history. I like to read of the king of Bohemia, who, in the battle of Crecy, between Edward III. of England and Philip of France, took an active part. He was then old, and blind from age; but having determined to hazard his life as an example to others, he ordered his horse to be tied by each rein to those of his aids; and in that manner rushed into the thickest of the fight. When the battle was over his dead body was found with those of his aids, and his horse beside him. And no man doubts who knew him that, under similar circumstances, such would have been the conduct of my departed brother. The mind of Bro. King seemed to me to be well balanced and perfect in every part. As the circle is perfect when drawn in every part equally distant from a point within called the centre, so his mind seemed well furnished in every part and wanting in no essential element.

Allow me further to detain you while I speak of the graces of his heart. No man is great without proper development of the affections. They give strength, vitality, power and impress to the whole character. Before his conversion our brother was what the world calls a "a good-hearted fellow." He loved his friends to devotion, and did not ask favor of his foes. But after conversion, his heart was wholly occupied with the good of his race and the glory of God. He was a pure patriot. He had most ardent affection for his country. You remember, my friends, how he spake to you when this war first broke out—how he pointed at the war-cloud,

mocking its fury and defying its power. He sounded the tocsin in your ears; told you to prepare for the strife and fight for victory. When every company of your brave boys started for the battle field, he was always at the cars, to give them a hearty "adieu." My heart was touched as I heard it related that on one of those occasions the company asked him to make public prayer for them. The man of God kneeled down and poured forth his eloquent prayers for the safety and salvation of the company. When the prayer was just ended, the cars moved off, amid the tears and huzzahs of the brave boys who went forth—some to the field of victory and some to the soldier's grave. But they felt doubly secure in the prayers of such a saint, "who is the chariot of Israel and the horsemen thereof." We could almost wish that he could have lived to see the return of peace and join in the song of praise to God who will give us the victory.

He sought the good of his fellow-men in the Temperance reformation. Few men have more eloquently, or for a longer time, plead the cause of temperance. It was a remark of one of our best State Temperance Lecturers that he seldom met a man who could invest the subject with more interest.

But his great heart acted itself out in the duties of the christian ministry. As a preacher he was laborious above almost any man I have known. According to a custom of our country, a custom I am now glad to see going into disuse, he preached to four or five churches every month, and often held conference and other meetings in the week. He tried as much as in him was to preach to the destitute, and to carry the gospel into "the regions beyond." He was a missionary after the strictest sense of the term, and after the *truest* gospel pattern. He thought a gospel church the only organization necessary for the spread of the gospel and the evangelization of the world. Of the rights of churches he was jealous. He was willing to go as far as the union of churches in the spread of the gospel, for he thought that Scriptural and proper; but beyond that he would not go. He was afraid of the influence of the world over the purity and power of the churches; consequently he was seldom seen in our State or General Conventions. He thought that the Scripture measure of efficiency could only be reached by having each pastor bring the matter of prayer and contributions to their own churches and to their individual members. He thought that Boards independent of the churches, and to manage these matters

above them, removed the responsibility in a great degree from the membership of churches, and did, mainly, harm. Still he rejoiced at everything done by any people for the salvation of souls.

In preaching he formed his sermons after no model. They were forged in the laboratory of his own mind and his genius was his only teacher. This developed itself nowhere more conspicuously than in the formation and delivery of his sermons. In every one he had some object in view, but no one could guess beforehand the kind of text he would select nor his manner of discussing it. All his sermons were liable to criticism, judged after the school-men, but none of the masters could give a purer gospel or bring up an audience with more certainty to a given point. Few have preached more sermons in thirty years or baptized more converts. And his converts generally run well. His deep insight into human nature fortified him against imposition from hypocrites and deceivers.

He was pre-eminently the friend of the fatherless and widow. When he died they mourned his loss as that of a father and friend.

But in nothing was the goodness of his heart more manifest than in the love of young ministers. They were his "joy and crown." He scarcely ever closed an Association without reference or advice to them. He gloried in their success and was ever ready to correct their faults. This he did with great modesty, yet in such way as ever after to secure their confidence and affection.

For about twenty-four years he was the presiding officer of the Rehoboth Association, and was unanimously chosen every year. He presided over the body with such dignity and impartiality that all confided in him and none ever complained of want of justice at his hands. In his last illness he spake affectionately of the Association and wished to live to see another session of the body. He had nursed its infancy, saw with pleasure its maturity, and prayed earnestly for its permanent prosperity. And here and now, my friends, let us repeat his prayer and unite in his most earnest supplication that it may be handed down, a public blessing, to the last generations.

He had great attachment to his servants. Some few years since several of them sickened and died. He constantly watched their bedsides and pointed them to Christ. When he saw any signs of penitence how did his full soul rejoice in hope of their salvation.

The full character of our departed brother seems to your speaker comprised in this—*a real genius under influence of the most ardent piety.*

At length he drew near the bounds set for him, and God "gathered him unto his people." After preaching a sermon in the open air, with more than ordinary energy and zeal, his lungs became much affected and he suffered greatly. He said from the first that he should die; but his friends saw no reason for his apprehension. But soon they discovered that he did not mistake; for the hour approached apace. When the shadows from the "dark valley" began to throw their dark length across his pathway he called his wife and bade her a last farewell. He had often pronounced that word before; often had he said farewell with a hope of meeting her again; but it was not so now. This was the last sad farewell. He knew he should meet her no more again till the Resurrection of the last day, when Martha and Mary, and Lazarus and Christ, shall all appear. Long and happy had been his union with the wife of his youth; but now the hour had come when he must pronounce the last "adieu." This he did most feelingly; then called his little niece, who was to him in the place of children, and after most affectionately embracing her commended her to a "covenant-keeping God." His heart yearned over the child. He spake affectionately to all; and, after bidding his servants farewell, to whom he had been the kindest of masters, he turned his face to the wall and commended himself to the angel-guides. Thus the good man passed away. He is gone! gone! But he leaves a name and influence in this community and these churches which I trust in God shall live forever. You hold in your cemetery the remains of the dear departed brother; but they are not all which you possess. When Saladin, the Mussulman Conqueror and General, died at Damascus, he caused his winding sheet to be carried through the streets, a crier proclaiming—"This is *all* that remains to Saladin the mighty conqueror of the East." But it is not so with this eminent servant of God. He still lives in memory, and in example lives. May God help us to imitate his virtues, follow his example, and be directed by his steps.

Let us here plant the Asphodel on his tomb, which blooms on in sorrow, which blooms well o'er the grave.

If called to write his epitaph I would know nothing better than that inscribed by Nizianzen on the tomb of Basil:

"His words were thunder and his life lightning."



